Surára
Pakidái

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301 South American tribal units developed their abilities and passed
171 on their traditions over the centuries from generation to generation.

301 For the Yanonámi the simple upper-arm ornament represents
184 a further external distinction, for Xiriána, Puseheweterí, and
114 Aramamesterí men whom I met wore it in the same manner. With regard to the Xiriána, my observations correspond with a statement by Koch-Grünberg: "The men," he says, "wrap around the upper arms long, red-dyed cotton strings, on the ends of which hang bird skins (Pl. 46, 2 and 2a). When they go to war, they stick bunches of tail feathers of the red arara in front under the arm bindings, so that they project above the /45/ shoulders" (239).

239. Koch-Grünberg, 1923a, p. 305.

For the Waiká this upper-arm ornament is documented by photographs by Zerries (240) (241).

240. Zerries, 1955b, frontispiece.

241. Zerries, 1954b, Pl. VI, top.

301 As for ear and lip ornaments, parallels are found among
230 the Makuxí and Arekuná-Taulipang, but here the white down-
171 feathers of the king vulture or of the large hocco (mutum) are used (242).

242. Koch-Grünberg, 1923a, p. 28.

301 j) Bead ornaments
436 European glass beads, especially small ones, are to this day the favorite trade items among the Surára and Pakidái.
(822) They value most of all white, blue, and red beads (243), and

243. In this respect the Surára and Pakidái are like many other South American tribes (Menzel, 1957, p. 23 and Pl. 3).

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only then come beads in the colors of orange, yellow, black, and green (244).

244. Krause also notes with regard to the Karajá that they scorn green glass beads (Krause, 1911, p. 279), and among many other tribes there is likewise an aversion to this color (Menzel, 1957, pp. 17/18 and Pl. II and III). For this reason Brigitte Menzel asks the justifiable questions: "Could this rejection of green raw material among forest peoples be traced back to the predominance of green in their physical-geographical environment? Do they prefer other colors for reasons of contrast?" (Menzel, 1957, p. 18.)

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They are strung by the women on cords of cotton or curauá fibers, at which the men occasionally help, and are used as neck chains, upper-arm and wrist cords, and ear pendants.

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I was able to observe the following ways of making them: On a cord are strung, for example, only white, red, or blue beads. Depending on the taste of the person making it, however, a blue or red bead may always follow three white ones; others prefer the color combination of blue, white, red, or vice versa. There are many more variations, however, also in combination with other colors.

Moreover, chains are made of two strings, though less often. In this case, for example, a white bead is strung on both strings, then a red or blue one on one string, then again a white one on both, etc.

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Women and girls like to wear several strings of beads, one over the other, as neck chains, whereas men and boys never tie on more than one. Only men wear upper-arm strings of glass beads and only boys and girls corresponding strings around their wrists. Short chains of beads which are fastened in the perforations of the ear lobes are worn by both sexes, though only rarely. Then,

6: Vinci T-5 (1950) 1959 SQ18 Yanoama SQ18
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with disinfectant, and from that time on examined their bodies carefully for the slightest little scratch. I daubed on a little red methylate, which thrilled them, as anything red does, and when I threw away the piece of cottonwool I had been using there was a regular fight for it, the winner using it to paint himself as he fancied.

But once I had started using the terramycin for the old man's benefit, an unforeseen problem arose. When I displayed the tablet, this panacea for all ills, the patient (backed by all the crowd of onlookers) would make me a sign to swallow it myself, and then give another to him. In the beginning I thought that this indicated a lack of faith in the benign effect of the medicine, and some fear of poison. But I afterwards learned that it was something quite different, arising out of their peculiar conception of illness, which to them was virtually magic. Sickness was an evil something which got into a man's body and then did all its bad things. So it had to be chased out, by fair means or foul. You could frighten it away, as the magic-men did with their nocturnal exorcisms; or, by putting some substance in the body which irked it, you could make it take itself off. This was what the men-that-wear-clothes did. Either way set the sufferer free from the evil thing.

But if you chase a mouse from under one piece of furniture, it will run under another. In the same way, this evil thing, chased out of the sufferer's body, will straightway take refuge in the body of the man effecting the cure! Therefore the medicament must be ready in two equal doses, to protect both doctor and patient. I must have had to swallow untold numbers of tablets of that nauseating terramycin when treating the Samarati! Fortunately, I could always go a little way off on my own, with a call of nature as an excuse, and insert a finger in my throat to make myself vomit.

Indians as a rule present few cases of sickness: the process of natural selection has been at work among them from their infancy, destroying the weak and the handicapped and leaving the better endowed to survive. They do, however, suffer a good deal from intestinal infections; stomach parasites are present owing to the eating of rotten or windfall fruit; and there are various skin diseases due to a fungus growth of the type the Brazilians call 'bicho geographico' because of the resemblance of the infected part to a map. Mange, and sores of various kinds, complete the range of skin troubles.

But there remains that queen of epidemics, which I have not mentioned till now—tuberculosis. Its victims are of all ages. Living naked, night and day, with

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721 123 In December of 1953 the Shibaatía-tjeti came back to make another raid, accompanied by the Comishibueitjeti. But the Majecototjeti had camped outside, on the other side of the river. Some of the Shibaatía-tjeti approached us carrying an arrow, but leaving their bows in the woods with the other men. They explained that they were friendly visitors and asked where the Majecototjeti were, because they were supposed to visit them. [302] [574] [822] But their black war-paint showed that they had come on a raid. (Visitors are painted with red or mulberry color, but not black.) When they saw that they were not going to get us to tell them where the people were, they asked us to give them matches and [412] fishhooks. They gave us in exchange some knives made of tooth. After this things calmed down, but from this time on the people [361] of Majecototjeti have lived inside their palisades when they were near their main farm.

166 361 721 The people of Majecototjeti started a new farm called "Joitja-tjeca" to the south of the Orinoco, where they could live without palisades and feel safe from raids by the Shibaatía-tjeti. The Majecototjeti did not plan any retaliatory raid, because they said, "None of our men have been killed."

727 361 [114] In September of 1954 I had camped with the Majecototjeti at their new farm to the south of the Orinoco River. Everybody was calmer there, and they seemed to feel freer than at any time since the first raid by the Shibaatía-tjeti had put them on the alert almost a year before.

222 [226] [411] [857] Anyone who wished to do so could go out and gather fruit, fish, or hunt crabs, even in small groups. The boys were having fun shooting at the fish in the many streams with their little arrows of split palm shoots and bows made of a curved stick and a piece of twisted bark. It was the season of the moriche fruit, and the /157/ women went out almost every day and came back carrying 726 baskets full of this fruit. One afternoon about 1:00 P.M. some came to the aldea and said that a great number of tracks had been seen not far from the aldea. A group of men went out to investigate.